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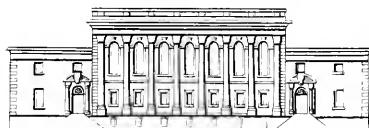
THE INAUGURATION OF MARTHA LUCAS

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THE INAUGURATION OF
MARTHA LUCAS
AS PRESIDENT OF
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NOVEMBER 1, 1946

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INTRODUCTION

The inauguration of Dr. Martha Lucas as fourth president of Sweet Briar College took place on Friday, November 1, 1946. The program for the day began with the inaugural exercises in the Daisy Williams Gymnasium at 11 o'clock that morning, and continued with a luncheon in the Refectory, at the close of which President Lucas received the guests informally in her residence, Sweet Briar House.

ORDER OF EXERCISES

11 o'clock

DAISY WILLIAMS GYMNASIUM

The Right Reverend Beverley D. Tucker, D.D., LL.D., S.T.D., President of the Board of Overseers, Sweet Briar College, presiding	
PROCESSIONAL.....	<i>Zechiel</i> Lynchburg String Orchestra
INVOCATION.....	The Reverend R. Cary Montague, D.D. City Missionary of the Episcopal Churches, Richmond, Virginia
'THE LIBERAL COLLEGE IN AN EXPANDING WORLD"	Brand Blanshard, Ph.D., Professor of Philosophy, Yale University
"MORNING HYMN".....	<i>Henschel</i> Sweet Briar College Glee Club
INDUCTION INTO OFFICE.....	Bishop Tucker, President of the Board of Overseers
ACCEPTANCE OF OFFICE.....	Martha Lucas, Ph.D., LL.D. President of Sweet Briar College
SWEET BRIAR SONG.....	<i>Zechiel-Bendall</i> Sweet Briar College Glee Club
BENEDICTION.....	The Reverend Vincent Franks, D.D., Rector of St. Paul's Church, Richmond, Virginia
RECESSIONAL: March from <i>Le Prophète</i>	<i>Meyerbeer</i> Lynchburg String Orchestra

LUNCHEON

1 o'clock

THE REFECTIONY

DEAN MARY LYMAN, presiding

GREETINGS FROM THE ALUMNAE:

Mrs. Frederic W. Scott, president of the Sweet Briar Alumnae Association

GREETINGS FROM VIRGINIA:

Dabney S. Lancaster, LL.D., president of State Teachers College, Farmville,
Virginia; member of the Board of Overseers, Sweet Briar College.

IN VOCATION

R. CARY MONTAGUE

Almighty God, Father of all mankind, Giver of all good gifts, we ask Thee to bless this institution with Thy loving mercy and kindness; keep it ever in the paths of truth and righteousness; grant to all who shall come here to study that they may ever realize that Thou art the source and fountain of all knowledge and wisdom, and that as they acquire learning through the study of literature, history and science they may ever realize that they are but uncovering the truths that Thou hast imparted to Thy chosen servants in all countries from age to age and year to year.

More especially do we pray for Thy servant who is about to assume the responsibility of the guidance and administration of this college. Give to her, Oh, God, wisdom, courage and faith in Thee, and above all things a love for her work and joyous enthusiasm in the doing of it which shall make her life, by its teaching and example, radiate inspiration to all with whom she comes in contact, that she may be a continual source of wise counsel and true leadership to all about her.

We ask these things in the name and for the sake of our Saviour, Jesus Christ, who liveth and reigneth with Thee and in us, now and forever.

INTRODUCTION OF THE SPEAKER

BISHOP TUCKER

On this occasion when we assemble for the purpose of inducting into office a new President of Sweet Briar College, it is appropriate that there should be an address expressing the significance of this academic event. It is no less fitting that this address should be given by one whose special field of studies and scholarship is in the same general area as that of the new President. It gives me great pleasure to introduce Dr. Brand Blanshard, who has been Chairman of the Department of Philosophy at Yale University since March, 1946. Chairman of the Board of Officers of the American Philosophical Association, he is the author of *The Nature of Thought* and *Philosophy in American Education*, the latter volume published last February. A graduate of the University of Michigan, he received the M.A. degree at Columbia in 1918, the B.Sc. degree at Oxford in 1920, and the Ph.D. degree at Harvard in 1921. He was a Rhodes Scholar at Oxford and a Sears Scholar at Harvard. He studied in Austria and England on a Guggenheim Fellowship in 1929 and 1930. We feel highly honored to have him as the guest of Sweet Briar College and as the special speaker at the inauguration of the fourth President of this institution.

THE LIBERAL COLLEGE IN AN EXPANDING WORLD

BRAND BLANSHARD

May I say at once to the members and friends of Sweet Briar College how grateful I am for the privilege, and how much I appreciate the honor, of standing here on this momentous day. It is a pleasure to be able to bring a heavy freight of benedictions from an ancient institution to a younger and affectionately regarded sister. It is a still rarer pleasure to have a part in installing in high and responsible office a person clearly marked out for such office by the fates that presided at her charming cradle. It is my privilege to have known Martha Lucas for many years, though for most of those years at a tiresomely great and respectful distance. I met her first shortly after her return from a period of travel and study abroad, during which she had let loose a casual arrow from her well-stocked quiver at a doctorate in the University of London, and brought it down at the first shot with an alarmingly deadly aim. A little later I studied her admirable book on the British philosopher Samuel Clarke, and the distance became still more distressing and respectful. With other philosophical colleagues I listened to her talk at Association meetings and elsewhere, always with the old pleasure, a pleasure that none of us found reduced by the fact that our eye was so fully satisfied as well as our mind. I heard of her elevation to administrative responsibility at Richmond and at Radcliffe with regret that abilities of such an order should be lost to the classroom, but with a glum acquiescence in the inevitable. But that attitude once achieved, I heard the news of her coming to Sweet Briar with delight. Now that she is here in her own south, in an atmosphere where the things she most admires are so much valued, the fragile, fine, inestimable things of the mind and spirit, of scholarship, reflection, and high tradition, I shall look to see a new flowering of happiness and strength. But one thing I hope will remain unchanged. She has a gift of sudden, refreshing, inextinguishable laughter when absurdity or formality passes a certain point. I hope that however thick may be the blankets of dignity and responsibility beneath which your new president may be buried, the time will never come when she cannot blow them all off with a few of those merry peals. Please keep that precious gift of hers alive.

Miss Lucas is taking office at a time when the educational world is in turmoil. Colleges are reorganizing their programs; the air is noisy with news and manifestoes from Columbia, Chicago, Harvard, St. John's, Swarthmore, Antioch, Bennington, Sarah Lawrence. The issues raised by all this Miss Lucas will have to face. At a time when this college is entering upon a new regime and its policies are under fresh consideration, I wonder if I could serve a more useful purpose than by raising for explicit and joint reflection an issue which every college must confront and settle in its own way.

The question I want to discuss with you is as simple to put as it is hard to answer: What are we to do in the face of the increase of human knowledge? What ought we to know in a time when the stores of accessible knowledge are almost infinitely beyond the range of any human mind? What should a college teach if it must limit itself to one-thousandth of what it might teach? Let us begin by getting clear as to the main fact, namely, that the fraction of our intellectual capital which an individual mind can acquire is dwindling rapidly away. There was a time, not very remote in the history of man's life on earth, when an educated mind could know almost everything of importance known to anyone. Aristotle seems not only to have been acquainted with all the sciences of his day, but to have founded a goodly number of them himself. Bacon could take all knowledge for his province without a smile. A little later Leibnitz, a bachelor scholar who had no fixed hours for meals or sleep, used to sit in his chair and read and think till he became hungry, and then send out for a meal; or sleepy, and doze a while, resuming where he left off; he seems to have managed by this regimen to master the principles at least of all the existing sciences and the chief ancient and modern tongues. Last year we celebrated the tercentenary of Leibnitz's birth. Three hundred years is not long in human history, and yet knowledge has so widened since his time that he now seems one of the dawn-men of the modern world. In his day most of our present sciences had no distinct existence. It was in his lifetime that the fundamental natural science, physics, began under Newton's guidance, a life of its own. From that time on new sciences proliferated with an accelerating fertility. About a century later chemistry reached independence in the humble laboratory of Priestley. In 1830 Sir Charles Lyell produced the first systematic geology. In 1859, that birth-year of great things, came modern biology with Darwin's *Origin of Species* along with a set of remarkable babies, named John Dewey, Henri Bergson, Havelock Ellis, and Edmund Husserl. In 1871 modern anthropology was born with Tylor's *Primitive Culture*. The sciences of sociology and psychology have

had an independent place in our colleges only within living memory; the first man to hold a chair of psychology in America, James McKeen Cattell, died only three years ago.

One might think that with the establishment of a science, there would be a firm body of enduring principles that could be mastered once for all. But not so. Since the turn of the century, some of the most firmly based of the sciences have been digging up their foundations and moving to new ones—physics for example, so that those of us who learned our physics in days before the quantum have had to start over again. Other great sciences like medicine have been dividing by fission, so that the people who practice medicine generally are becoming proportionally fewer and are being replaced by specialists in urology, dermatology and allergy. Still other sciences have been breaking into rival schools after the manner of psychology; to know psychology one must know the principles of functional and behaviorist and structuralist and Gestalt psychology, which are disconcertingly different. The day is upon us when the smile that greets childlike innocence is given not only to the youth who would claim all knowledge as his province but also to the scholar who would claim to have fully mastered any division of it.

Let us take, more or less at random, one example. We are all interested in history, the study of how people and their institutions became what they now are. Every serious student of history discovers what Macaulay did in the course of writing his great work. He set out to write the story of England for 150 years. But when he came to the end of his sixth volume, which was also the end of his life, he found that he had covered only fifteen years of the period; to complete it in scale would have required about 135 volumes more. We sometimes think of the past as a closed account, with all its items conveniently frozen for our gaze. But the past, as actually studied, never stays still. It is not only that, moment by moment, it is growing at our end; it grows at the other end too. For hundreds of years the scholars of Oxford and Cambridge took it for granted that history began abruptly about six thousand years ago; Dr. Lightfoot, the Vice-Chancellor of Cambridge, fixed it on Friday, October 26, 4004 B. C. at nine in the morning. Little by little that date has been moving back. There seems to be at least one earlier date that is verifiable, 4241 B. C., when the Egyptians began to use the lunar calendar. And of course people who could do that belonged to a civilization that must have been old already. The men who made the

beautiful drawings of bison in the caves of southern France appear to have lived about 50,000 B. C. A skull with a low forehead, found in a cave on the banks of the Neander River in Germany, was thought at first by the great physiologist Virchow to be that of a subnormal soldier of Napoleon's army who had got lost; but through the discovery of others at the same geological level it gradually became clear that he had gone into that cave not fifty or sixty years before, but something like two thousand five hundred centuries before. And even that is, to the new geology, relatively recent.

On the way to my classes in New Haven lies the Peabody Museum, an excellent place to enlarge one's time-span and keep one's conceit in order. An exhibit that catches my fancy there is a big turtle with an injured flipper. He seems to have had a furious set-to with some other beast, who must have been a pretty vigorous specimen, since he weighed more than two tons himself. But then I reflect that no human being did or could have seen that memorable engagement. I asked Mr. Gregory when it probably occurred, and he said that it might be put a few thousand centuries one way or the other, but the most recent possible date would be about 60 million B. C. If it is true, as a contemporary historian has said, that the business of history is the causal understanding of the present through the past; if it is true, as another has said, that "evolution should be to the historian what dynamics is to the physicist," then the sphere of history has become almost overwhelming. Every culture and every institution has roots millions of years deep.

And these roots do not merely run deep; they spread out in all directions; and unless one is prepared to follow them wherever they lead, one cannot do one's historical job. Suppose you are studying the history of either of the World Wars. What must you know if you are really to understand? Clearly you must know your geography well. You must know a great mass of economic facts and principles, if only to refute those who say that the causes were exclusively economic—the Marxists for example—or those who say it was all due to the munition-makers, or international bankers, or the like. You must have a considerable grasp of political theory, of theology and the history of religion, and of philosophy, for both wars involved a conflict of ideologies. You must have a sufficient grasp of biology and ethnology to deal with racial conflict. You must have some acquaintance with normal, abnormal, and social psychology, and even some grasp of physiology. A historian has written, "it is probable that adrenalin played as large a part as Pan-Slavism in Sazonov's decision upon war in July, 1914." You must have an extensive

knowledge of comparative politics. You must know something about business organization, corporation finance, the problems of transportation by sea, land and air, the relative advancement of applied science and of the organization of labor in the various countries, the distribution of raw materials and the principles of military and naval strategy. Unless one knows all these things, and indeed many more, one will sooner or later break down in explaining the complex facts.

The precipitate retreat of the horizon which is occurring in history is occurring in most other departments of knowledge. One meaning of "the atomic age" is that man has shrunk to an atom, a tiny creature struggling for orientation in a known world unmanageably vast and an unknown world unimaginably vaster. Now the problem of education is precisely this problem of orientation; and it is a quite unavoidable problem, because to try to avoid it is merely to orient oneself badly. Of the stores of human knowledge now available to youth, some must be selected as what an educated man should know and all but a tiny part discarded as unessential. On what principle of selection are we to proceed?

Several such principles are competing in present-day education, and since each has been advocated by persons of substance, it may be well to remind ourselves what they are. There are three that I have particularly in mind. First there is the principle of the elective system. Then there is the principle that has been advocated with wide acceptance by Professor Dewey. Third there is the very different principle that is being urged by President Hutchins at Chicago and by Mr. Barr and Mr. Buchanan at St. John's. Let us briefly consider these principles.

The elective system says: Leave the choice to the student himself. He is the one who will gain most by choosing rightly and lose most by choosing wrongly; and though the capacity of college students for childishness is beyond all fathoming, still the choice of their studies is one of the few fields where they tend to curb its exercise. Here at least they are serious. Not that an occasional snap course is not accepted in the spirit in which it is offered, but by and large the studies elected by college students are the ones reputed to be really profitable. Again each one has tastes of his own which no one knows but himself, secret yearnings perhaps after poetry, or Diesel engines, or retorts and test-tubes, which taken at the flood may lead on to

fortune. No two persons develop at precisely the same rate, and who but the student himself knows when his interest in something is ripe enough to bring a return from its study? Is it not notorious that what one is made to study when one's heart is far from it is never mastered anyhow? "You can lead a girl to Vassar, but you can't make her think," because thinking is an activity that proceeds from within and requires a will and an interest to sustain it. So it is suggested that we may as well capitulate at once to the elective system, for it is the system that will operate in any case. We may spread out before students not what they want but what we think they ought to want, but they will take away from it what they have an elective affinity for, and no more.

There is certainly some force in all this. Still, the plain fact is that after trying the elective system in various forms and degrees for more than half a century, American education is now abandoning it. Why?

For one thing because it has been discovered that the student is less interested in what is interesting than what is important. The very seriousness which the elective system assumes makes him discount his present interest and insist on what promises to help him to deal with the world twenty years from now. That world is vastly complex; it is daily growing more so; and he knows that he has just four years in which to get ready to face it. What knowledge will he most need? He knows that he cannot answer that question himself. It is idle to say that he can find the answer by trial and error, for the failure that might expose his error will never come till the error is irremediable. It is equally idle to say that on this matter of the comparative value of studies we have not accumulated a good deal of transmissible wisdom. The student has a right to share in that wisdom in order to save him from himself.

The second mistake of the elective system has to do not with the student's power to select but with the studies among which his selection is made. It may be called the fallacy of misplaced democracy. If the elective system is to work, the choice must be made among a number of units, and it has been found to simplify matters greatly if the various studies can be put on a numerical basis of credits and hours. It is felt that there would be something vaguely Hitlerish in offering an election in which a course in literature were given six credits and a course in anthropology only three; so we have

divided the world of knowledge into pieces each of which, with fine democratic impartiality, is awarded three hours and three credits. And if the teacher of ethics or of psychology protests that to attach precisely the same value to archaeology or accounting as to his own subject is to do it injustice, he is thought to be indulging in prejudice or propaganda.

Of course one is walking here on dangerous ground. One can hardly talk of the value of a study, for the value varies with the end in view. The study of literature, for example, is of small importance if one's eye is on what is called success; it is indispensable if one's aim is to know human nature. The question of the comparative value of college studies depends, then, on the prior questions whether college study has any ultimate end and, if so, what it is. To these questions I must venture an answer, and I do so at once. The end of a liberal education is richness of spirit. It is to enable the student to compass the largest amount of those values which make life intrinsically worth while. What are these values? On the intellectual side the great value is understanding, the understanding of the world for its own sake, the understanding, that is, of nature, human nature, and society. On the active side the great values are the moral values of love and loyalty, of duty and justice. On the side of feeling the great aim is taste, the sense for whatsoever things are lovely or finely conceived or finely done. An education that is truly liberal that is, one that frees or enfranchises the mind, will introduce one to all these values. But it is the first of them, the intellectual values, that must have the stress in practice, partly because there are other institutions to cultivate the others, partly because it is the intellectual values that can be most readily taught.

We can now return to our immediate question. So far as one's aim is understanding, is it true, as the elective system seems to assume, that the values of the various studies are about equal? To that question there can be but one answer: No, they are profoundly unequal. For the understanding of nature, physics is of the first importance, and metallurgy, crystallography, geomorphology and stratigraphy are not. For the understanding of human nature, the sort of psychology that deals with thought, emotion and motive is important, and the learning processes of the white rat are not. For the understanding of human society, political theory and intellectual history are important, while drum and trumpet history, the marriage customs of the Melanesians, even social case work, are not.

I suspect that the father of the elective system would agree with this. When President Eliot introduced it at Harvard in 1876, his real concern was to give science, which was then playing Cinderella to Latin, Greek and mathematics, its plain academic rights. He would have been horrified to learn that this innocent suggestion had been invoked in justification of counting toward the bachelor's degree "newspaper reporting," "copy reading," "retail advertising," "drugstore practice," "community recreation," and "elementary costume design," to name a few of the courses so used in one of our large universities. In the early days of my teaching in one such university, I was living in the same house with a visiting professor of philosophy from the University of Oxford, who returned from his first class with a long face. There had been some confusion about rooms, and he went to his lecture room to find it occupied by a class in the psychology of advertising, whose professor was already beginning to deal out samples of his wares in the way of useful hints to salesmen. My friend was a man of large and liberal mind, but he was shocked at the appearance of such a subject in the arts curriculum at all, and said so. Was this snobbishness? I do not think so. Indeed, to say it is would be committing the fallacy I am protesting against, the fallacy of misplaced democracy. To introduce the idea of democracy and equal rights among college studies is to negate the very idea of education. The educated mind is precisely the one that refuses to put things on a level, that sharply discriminates the essential from the peripheral, the better from the worse, what is illuminating from what is informative, timely, amusing, exciting, or practical. The fact is that the very expansion of knowledge which brought in the elective system is in course of destroying it. The system had some plausibility when the choice lay between mathematics, classics and natural science. It has no plausibility if it means roaming without chart or compass the limitless ranges of contemporary knowledge.

But if we cannot solve our problem of selection by leaving the choice to the student, where are we to turn? Many people have with reason been turning to John Dewey, who is undoubtedly our most influential philosopher and weightiest educational theorist. His educational theory grows directly out of his philosophy, and that means that in both he is a pragmatist. And what is pragmatism? It is the view that only such knowledge or thought is significant as makes a difference in practice. If we want to know what thought essentially is, we cannot do better than ask how it first arose, for what it was then it is now. It arose as a means for surmounting a practical difficulty. Primitive

man was chased by a bear and came to a river; that, as Professor Dewey would say, was a thought-provoking situation, since the man must either think or die. Let us suppose that necessity did in this case prove the mother of invention and the idea came to him of pushing out in the stream on a near-by log. What is meant here by an idea? It is in essence a plan of action, an instrument of behavior. Now pragmatism says that this is what thought always is; that is why Dewey calls his philosophy instrumentalism. And it is this view of the nature of thought that provides Dewey with what is distinctive in his educational theory.

For the business of education is to train us to think more intelligently, and for Dewey intelligent thinking means intelligent action. What does this imply for the curriculum? It implies that the main studies of which education has traditionally consisted, such as mathematics and classics, will be demoted. It implies that culture in the old sense of cultivation of feeling and enlightenment of mind, of sweetness and light as Arnold called them, will no longer be an end. It implies that philosophy in its traditional sense of a pursuit of truth for its own sake will be abandoned, for it must submit to the test of results, and such philosophy bakes no bread. Well, what is to be included in the curriculum? Professor Kilpatrick answers, "What one needs to know in order to do what one needs to do." "To learn," he says, "is to acquire a way of behaving." Education therefore should provide the ways of behaving that will be found most useful later on. Hence in the progressive school we find learning converted into doing. The young study mathematics by keeping store, zoology by keeping pets, drama by writing and staging plays. Since activity not sustained by interest is likely to create distaste, pupils are encouraged to do what they like; the idea of interest replaces the idea of discipline. The ideal, as one persuasive expositor says, is neither "the hard pedagogy of doing what you don't like, nor the soft pedagogy of doing what you like, but the new pedagogy of liking what you do."

The theory has been worked out much more fully in primary and secondary schools than in the colleges, but its influence has been strongly felt on many campuses. That influence is in favor of placing technical and vocational courses on a par with, or above, courses in theory, and, since interest is so important, allowing the student great freedom in selecting his own studies and his own problems within those studies. The college is conceived as a

laboratory of practical life in which the student learns not only how to manage himself and get on with others, but also, and not only at week-ends, how factories are run, how elections are won and lost, and how to make effective stage-sets. Among liberal institutions it is perhaps in the newer women's colleges that this theory of education has been most adventurously carried through. Sarah Lawrence has been exploiting vigorously its nearness to the scene of so much real life in New York, and I gather that at Bennington students can major in photography or the dance.

That this view of education is superior to many that have been respectable in the past I have no doubt. Dr. Leete, once headmaster of Eton, is reported to have said that any subject of study was good for a boy so long as he hated it. I prefer the pragmatic and "progressive" theory. It is better to have even a bouncing, bumbling, and undisciplined enthusiasm for scholarship than a cold and disciplined hatred of it. And I suspect that a "child-centered school" in which children are led to be interested in knowledge through finding its value in action is a far more cheerful and hopeful place than the little red schoolhouse was.

But I suspect too that it is in the lower schools that this theory really belongs. A student-centered kindergarten is a sensible proposal; a student-centered college or university surely is not. For one thing, it underrates the seriousness of student interest. We do not need to take college students by their little hands and coax them into history or economics by showing them what fun it all is, or showing them what practical difference it will make. Of course that can be done. If a young woman wants nothing in the world so much as to be like Martha Graham, she may be led to take an interest in physiology, in anthropology, and in aesthetics by finding that they all bear upon the dance. True enough. But am I wrong in thinking that if her appetite for these things is so faint as to require such sugar-coating, she is scarcely ready yet for hardy college fare, and that if she is ready, she will be impatient of leading-strings? Certainly my own impression is that college students want to be taken by the shortest path to the heart of the matter, and that they will haunt the classrooms of even a teacher who is notoriously tough if that teacher—as they would put it—"knows his stuff," and has the clearness of head to make crooked things straight. I have a distinguished colleague who says that one trouble with American education is that we teach too well, in the

sense that we are over-concerned about our students and under-concerned about our subjects. However that may be, it is clear that many a teacher who has worked himself grey in head and heart in cheering, counselling, and comforting his young charges has seen those charges turn away to some other teacher who, with nothing like his own sympathy and solicitude, is more obviously master in his field. If a teacher has understanding and the power to convey it, student interest will take care of itself.

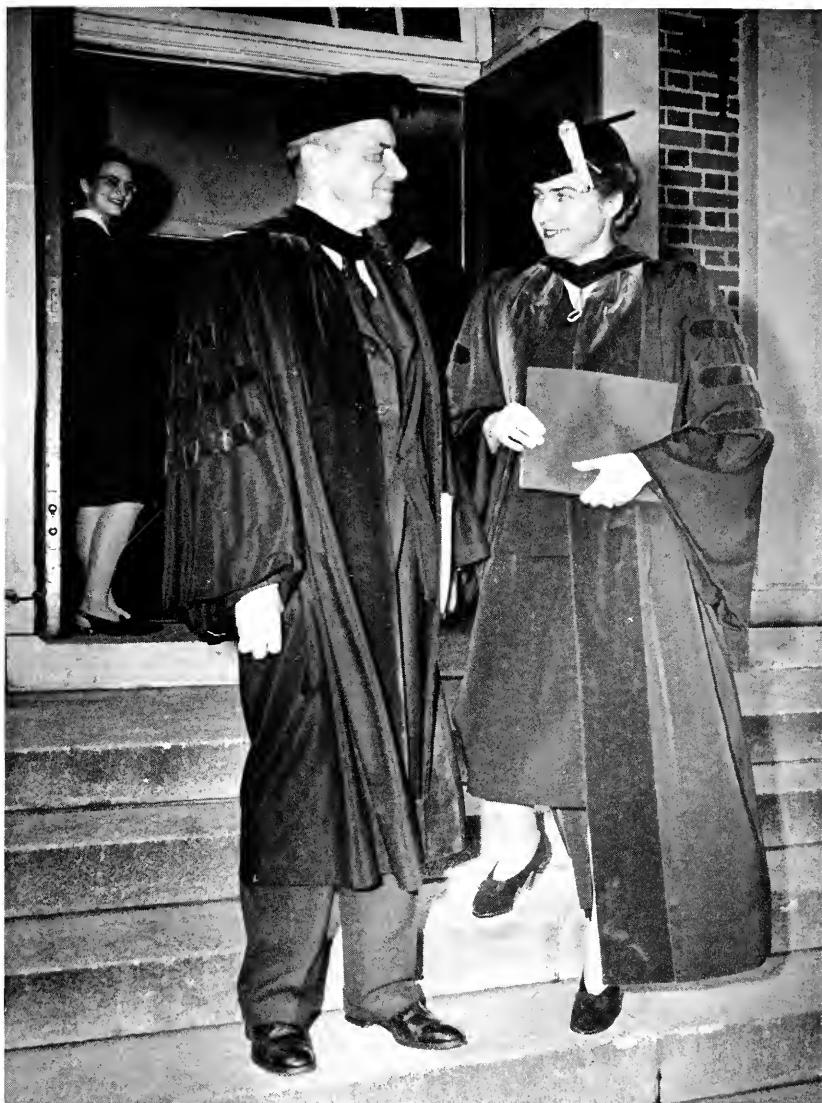
There are persons who would reply that if a girl is encouraged to major in the dance, it is not as a means of arousing her interest in what is supposed to be more important; indeed the notion that theory is more important than crafts and techniques is the notion that must be got rid of. Here again I cannot follow, and on this point I think Mr. Dewey's views have done us a disservice. Of course the dance, like the other techniques of artisan and artist, is an admirable thing in its place; only that place is not the liberal college. For the business of the liberal college is to provide richness of mind, and for this special purpose to say that any crafts or techniques or vocational skills are on a level with the great achievements of the human spirit in philosophy and science, literature and religion, is untrue. It is untrue further to say that these things are to be estimated in terms of the difference they make in practice. That they do make a difference in practice is plain. But that is not what makes them valuable. What makes them valuable lies in what they are. Just to see what Plato meant, or to relive Othello, or to get clear where Marx was wrong and where he was right, or to creep slowly along after Einstein, is to become a different and larger person, a person moving about in worlds not realized by those whose minds are absorbed in getting things done. The present American need is not a gospel of action; we have had a surfeit of that already. What we need is a better sense of direction, a clearer view of the goals toward which our restless activities should be guided, a compass whose spiritual needle will still point firmly to its pole in the presence of Hollywood or Gertrude Stein, existentialism, dadaism, or nationalism, Gene Talmadge or Gerald L. K. Smith.

With this criticism President Hutchins—to turn now to him—would certainly agree. In him the pendulum has swung from the elective system to the opposite extreme. He thinks that the student mind is today dispersing itself in so

many different directions that our graduates have no common knowledge, principles or standards, and even find it hard to communicate; when the man who has taken his degree in mechanical engineering meets the man who has taken his in Spanish, they are reduced to the lowest sort of common denominator like the weather or the Dodgers. After two thousand years of study, Mr. Hutchins asks, is there no established scale of values, no body of ascertained truth that we can say is of central importance? Surely there is, he answers, and in order to make it the staple of higher education he would reorganize the college radically. He would break the present college course in two at a line between the sophomore and junior years. The first two years he would group with the last two of high school, and in that four-year period he would concentrate what he calls a general education. To the present junior and senior college years he would add one, and in these three years he would give a college or university education. What would be the content of the first course, or general education? It would consist of those books which, by common consent rank first in literature, philosophy and science. The best protection against scientific faddism or literary counterfeit in the present is a taste formed on the best that has been said or thought in the past; a classic Mr. Hutchins defines as a book contemporary with every age. What would be the work of the college or university proper? Strictly intellectual training. All vocational work, all majoring in photography or the dance, all training in dental or legal or medical practice, would be turned over to institutes which might be connected with universities but would be no part of them. The work of the college proper would be to give an intellectual mastery first of the principles of logic and metaphysics, which are involved in thinking about anything whatever, then of the principles of nature and human nature as exhibited in the physical and social sciences.

What are we to say of this program?

I think we must distinguish the essence of Mr. Hutchins' proposal from all the things that, in his presentation of it, are adventitious. Mr. Hutchins' style, for example, which barks like a machine-gun, and his take-it-or-leave-it manner of advocacy, are adventitious. The proposal to divide the college period into two, and to distinguish an earlier or general education from a later university education, seems to me also adventitious. So likewise, I venture to think, is the list of great books that he and his colleagues have drawn up, and the



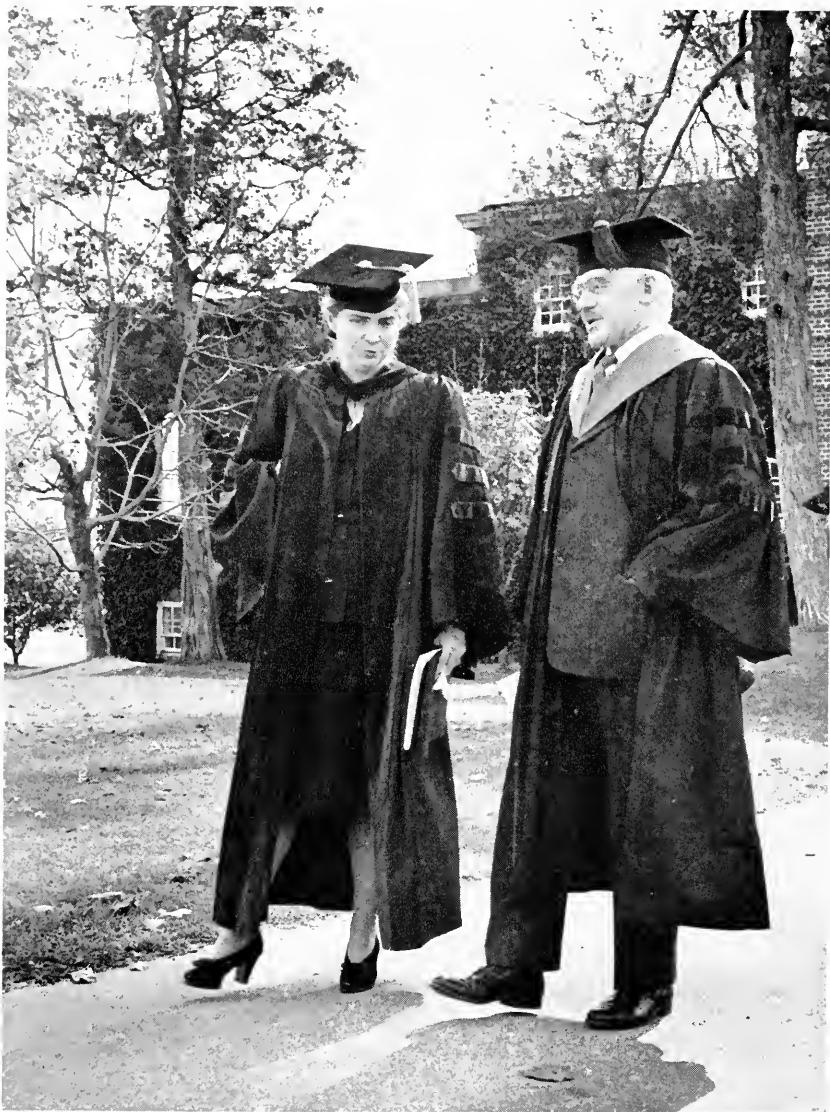
Bishop Tucker and President Lucas converse on the steps of the gymnasium after the ceremony.



Among those seated on the platform as President Lucas delivered her inaugural address were members of the Board of Overseers; Bishop Beverley D. Tucker, president of the Board of Overseers, and President Vincent Franks.



e: Dean Mary Ely Lyman; Mr. Edward C. Jenkins and Dr. Oliver M. W. Sprague, members
Professor Brand Blanshard, guest speaker; President-emeritus Meta Glass; the Reverend



Philosophic conversation: President Lucas and Professor Brand Blanshard

devotion of the earlier years to studying them. At least I hope so. For however strong the case for mastering poetry through Homer and Dante, the argument for learning mathematics through Euclid, physics through Aristotle, Galileo and Newton, and physiology through Harvey seems to me less than convincing. Even in philosophy the case is not clear. The propositions that Kant's *Critique* is a philosophical classic and that it is a good means of making the student a clear and competent thinker seem very different, and I see no straight path from one to the other. Once more, when Mr. Hutchins, having insisted that metaphysics should be central in higher education, comes to tell us what metaphysics is, his authority and model seem to be St. Thomas Aquinas. I prefer to take this too as adventitious. It must be to Mr. Hutchins a distressing fact that when he offers an earnest and eloquent argument for putting philosophy in the middle of the curriculum, the response among philosophers themselves is so cool. But the reason is not hard to find. Most philosophers think that their subject has made immense strides since the 13th century, both in methods and in insights, and that to take as one's model a system developed before modern thought had even begun is an equivocal compliment to philosophy as they know it.

Whether Mr. Hutchins would agree to strip all these things away as superfluous, I do not know. But if he should, what we should have left, I submit, is a theory of the essential in education which is both true and timely. For what the theory amounts to is that in the great departments of human thought there are established and basic principles of truth, of value, and of method, that those which are first logically should be first educationally, and that if we seek them first, all other needful things will be added unto us. Mr. Hutchins thinks that the value of knowledge in education is to be appraised, not by its interest or by its utility, but by its aid in understanding the world. Here I gratefully agree.

What is meant here by basic principles? One principle is basic to another if, given the first, you can understand the second, while given the second, you cannot rise to the first. Given the law of gravitation, you can understand the movements of the planets, but given the facts about the movements of the planets, you cannot leap to the law, unless indeed you are Newton. In physical science the general laws of motion, as exhibited in sound, light and heat, are more fundamental than those of chemistry, important as these are. In the

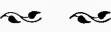
biological sciences, the theory of evolution is fundamental, because with it a million facts fall at once into intelligible order which without it remain mere facts. In the social sciences, ethics and social philosophy are fundamental. I know that many of our students, many even of our Ph.D.'s, are fascinated by the odd, pathetic, moronic ways of Australian bushmen, and conceive themselves as gaining a great and sophisticating light from the study of human diversities as such. But this light may be worse than darkness if there is no belief in a real better and worse, and no principle for discriminating them. Ethics and social philosophy attempt to provide such a principle. And so of all other spheres of knowledge; the aim of a liberal education should be illumination, provided through what is basic for understanding.

But education is not wholly a matter of content. President Jeremiah Day of Yale remarked in 1828 that "the two great points to be gained in intellectual culture are discipline and the furniture of the mind." We have said something about content or furniture; what about discipline? There was a time not long ago when psychologists were telling us that the old claim for Greek and Latin that they provided a general mental discipline was false, since training in one field did not carry over into markedly different fields. There proved to be an uncomfortable amount of truth in their contention. But this much of the older theory seems to have proved irrefutable: that there are such things as mental habits of clearness, precision, and order which, once acquired, can be applied to any subject-matter. A finely disciplined thinker like Descartes or Mill does not as a rule combine lucidity in one field with looseness and obscurity in another; whatever field he touches he lights up, because he is governed by an inward standard which exacts clarity everywhere. Now just as the liberal college cannot teach everything, but can teach the principles in the light of which other things become intelligible, so it cannot teach all techniques, but can instil those habits and standards that are the conditions of effective thinking in any field. There is no one road to such discipline; it may be provided by any subject; but some subjects lend themselves to it more readily than others. Mathematics is an example; I agree with Mill that formal logic is a still better example. I hope and suspect that other institutions will follow the lead recently given by the Yale College faculty in requiring of all their students at least one course in formal thought.

The great question before us was: What is the college to do in the face of the overwhelming increase in available human knowledge? The answer is, of

course, that we must select. But how select? By letting the student do it for us? No; the elective system has passed to its rest. By making the college a laboratory of useful arts and techniques? No; educational pragmatism is not for the intellectually adult. By a return to the ideal of the mediaeval university? No, except as that ideal is the permanent ideal of all seekers after light. That ideal, on the intellectual side, is understanding, and it is to be achieved, not by exhausting an inexhaustible infinity of particular facts, but first by the mastery of basic principle, and secondly by the acquirement of right habits of thought.

And now enough of this theorizing.

It is pleasant to note that this college, in spite of having to sail in these choppy and treacherous educational seas, has been moving along on an even keel. There has been a firm hand at the helm. President Glass is a classicist, trained to distinguish the permanent values in literature, scholarship, and life from the specious but transitory, and under her sagacious direction the college has been able to rest in confidence that its course was being held true to its sailing orders. But new occasions bring new duties. We are entering upon days when the very foundations of education are called in question, and when the most learned doctors disagree over what is essential in it. These problems are philosophical; it is a time in education when philosophers should be queens. And in the queenly philosopher whom this college has chosen as its head, there is, I hope and believe, a depth of thoughtfulness, a capacity for the long view, a firmly held scale of values, a solicitude for what is central and enduring, a seriousness about serious things, and not least a gift for blowing away absurdities and pomposities with a breeze of refreshing laughter, that bodes well for the future of the college. All good things to Sweet Briar and its new and gracious mistress. May the years amply fulfill the hopes and expectations of this hour. 

INDUCTION INTO OFFICE

BISHOP TUCKER

Sweet Briar College opened its first session in September, 1906, forty years ago. During the first four decades of its life it has had the leadership of three distinguished presidents: Dr. Mary K. Benedict, Dr. Emilie Watts McVea and Dr. Meta Glass. When Miss Glass announced to the Board of Directors and Overseers of the College her resignation, to become effective on June 30, 1946, the Board confronted a very difficult task, with many apprehensions as to the outcome. A committee of the Board of Overseers, under the chairmanship of Dr. Dabney S. Lancaster, was appointed to consider the matter and make recommendations. Also, the Board requested the faculty and alumnae to appoint committees to give recommendations to the Board.

We were agreed that the new president should have at least three qualifications: first, she must be a scholar; second, she should be one who possessed an understanding of and sympathy with southern traditions, and yet at the same time could maintain and develop Sweet Briar as national and international in its outlook; third, she should be one who would continue in the academic and social life of Sweet Briar what can best be described as the overtone of a spiritual note.

By one of those happy coincidences the name of Martha Lucas appeared on the lists of the Board, of the faculty, and of the alumnae. Moreover, in her academic record and in her own person she seemed to combine and blend the three qualifications which had been theoretically specified.

Therefore, by the authority and on behalf of the Board of Directors and Overseers of Sweet Briar College, it is my high honor and privilege as President of the said Boards, to induct you, Martha Lucas, into the office of President of Sweet Briar, and to entrust into your keeping all of the privileges and responsibilities of that office. ~ ~ ~

INAUGURAL ADDRESS

M A R T H A L U C A S

Ladies and Gentlemen, distinguished all: At this moment I'm feeling rather like the young surgeon whose patient, just before "going under," admitted being terribly nervous because it was her first operation. The young surgeon reassured her pleasantly: "I know just how you feel; it's my first, too." This is your first inauguration at Sweet Briar in twenty-one years, and you are probably a little nervous about it. I know how you feel. But that young surgeon had a great advantage over me: I can't give you an anaesthetic.

One comes with humility and a sense of dedication to join in a great undertaking. For ours is the task of carrying on together what the Founders of this college planned, with vision and wisdom—and our Overseers, administrative officers, faculty, staff and alumnae, have brought to maturity through their devoted and distinguished service of forty years.

This is a solemn and stirring time to be engaged in the work of education, of (ERRATUM) Surely, at no time in human history has so much depended upon the leading of so many by so few: leading a confused and frightened race of Man out of its impasse of imminent self-destruction.

forces of education that the world is now looking for the "way out." This planetary *enfant terrible*, this *homo*, ironically called *sapiens*, has proved a precocious child indeed, making straight for the surest means of destruction, seemingly determined to pull the deadly fire down upon his unwise head. Mankind has discovered his physical reach; and if it's not to be the early death of him, he must, with discipline and dispatch, be sent to school to learn how to control his new power. His heart and mind must be educated; he must be "led out" into maturity in human relations. He must, if he is to survive, learn the principles and applications of the social sciences, to match his acumen in the physical sciences. These are great days to be at work in education, particularly in a liberal arts college.

But what should be the role of the liberal arts college in this unprecedented crisis in world history? What should we at this college be planning, thinking,

teaching and doing if we are to take our part in the rescue work of humanity? We are perhaps amused by President Lowell's opinion that a college, whatever else it is, should be a repository of great learning—since the Freshmen bring so much and the Seniors take so little away! But the trend in our day is to think of great learning as a museum piece, if it cannot be communicated in such a way as to affect the lives of people and the nature of society. There has been a lot of talking and writing in these last few years about higher education. Our book shelves are packed tight with critical studies of the place of college education in society. One of the wisest and most readable was written by our distinguished guest, Professor Blanshard, in his contribution to the study of *Philosophy in American Education*. And there have been many others; books of every mental weight and hue of opinion, books from every point of view, investigations by committees of learned observers and monographs by learned individuals. In Cambridge we even asked the students what they thought about it. The principle was sound, being based upon a legend of Bob Benchley's under-graduate days at Harvard. Benchley, it seems, was taking an hour's examination in a course in Government, in which one of the questions was: "Discuss the Northern Fisheries case from the point of view of the important question of international law." Benchley, who happened not to be prepared for that particular part of the test, started off his answer by saying: "I should like to discuss this case from a new angle, namely from the point of view of the fish." And so it came to pass that in connection with the now famous Harvard report *General Education in a Free Society*, even the students were asked what they thought about the education they were receiving.

These recent critiques run the gamut of questions and answers which so deeply concern us these days. What kind of education will enable the next generation to be wiser human beings and builders of a better world? How about courses of study? Should college students be encouraged to elect whatever courses they desire in college, or should the college require a definite core of studies, to guarantee that each graduate will be at least literate in the basic areas of human inquiry? Where shall the line be drawn between liberal and vocational education? To what extent does society's growing demand that college be a "preparation for life" justify our adding courses to our curriculum which, under the stricter classical pattern of former days, would have been branded as wholly vocational? And where, alas, are we to find the answer to

the persistent problem of how to fit the pieces of knowledge together into an integrated whole. By what catalytic course, or by what method of correlation are we to evoke the Philosophic Mind, whereby a student may tie together the tag ends of his astronomy, sociology, biology and art into a synthetic and consistent view of the nature of man and his world? It is this question which has come most often and most forcefully to me, both as a teacher and as a dean; and it is, I believe, at the heart of our present dilemma. The preponderance of college trained people whose religion is either an aching void or an entrenched, childhood superstition and whose knowledge of history is a confusion of mythology and 1066—is a tragic indictment of the methods by which the colleges have attempted to communicate Man's intellectual and social inheritance. Of course the real hope of integrated education is in teachers who are themselves integrated human beings. Until more teachers are truly philosophers, seeing their special field under the aspect of the whole, striving constantly to relate their particular courses to the rest of the curriculum,—until that great day, perhaps we can only fill in the gap with courses which by their philosophic disciplines give order and perspective to the immense confusion of modern knowledge. The gap must be filled in if we are to provide the mature leadership required for the years ahead.

And there are other gaps which must be filled, if we are to train adequate leaders for our democracy—or, as we have been recently putting it, somewhat euphemistically, for our "Free Society." If our colleges are serious about this business of moulding leaders for a self-governing society, they must certainly provide more than a curriculum of liberal arts studies, no matter how well coordinated that curriculum may be. We must, I believe, provide in our colleges a true laboratory of democracy with every group (students, staff, faculty, alumnae and trustees) working together democratically for the whole. All too often the term "Student Government" is a convenient cloak for administrative or faculty tyranny, with policies and regulations despotically laid down, for students to uphold with unquestioning obedience, or else. From the faculty viewpoint, the value of democratic procedure both to the college and to society was loudly proclaimed in February of this year when a group of distinguished university professors signed what they called "An affirmation of purpose for American universities." These men, including in a long list such eminent thinkers and teachers as W. P. Montague of Columbia, Arthur Lovejoy of Johns Hopkins, and Arthur Schlesinger of Harvard, defined the true university

as a company of scholars dedicated to free inquiry and to the training of minds to seek and discern the truth. "Professors," they said, "are not men hired to execute policies determined by others. Whatever the legal powers of President or trustees may be in a particular institution with respect to educational aims or academic affairs, the exercise of these powers must be informed and guided through consultation with the faculties, in conformity with the best university tradition and with American democratic procedures. Frequently," these gentlemen point out, "the administration is regarded as the master instead of the servant of scholarship," and exercises its great power "in ignorance or disregard of the proper functions of the true university." Awkwardly enough, I find myself entirely in agreement with the professors in their indictment of these villainous creatures, the college presidents! Heaven help me and my forthcoming split personality!

I feel strongly that college administration which makes policy behind closed doors, takes action along unilateral lines, and imposes the will of a few upon the many, is not only failing its students by denying them the chance to learn about freedom and responsibility by real participation in a functioning democracy. But more importantly such administration is failing the world by withholding the leadership upon which the future must depend.

I say "the world" because a truly free society now, I believe, means a "world society." That fact was suddenly blown in upon our slumbering consciousness on August 6th of last year, the Day of Doom of Hiroshima (and ultimately, perhaps, of us all). It became evident to us then that there could be no isolated, free societies in an atomic world, that it was either one world for all of us or no world for any of us. More recently, we have had the cheering news of bigger and better atomic bombs, and of fantastic developments in bacteriological warfare, which would by comparison make death by atomic bomb a mercy-killing devoutly to be wished! If we are to achieve, by some miracle of moral and legal development, a form of social organization which can save humanity in this crisis of history, it cannot, I think, but be a planetary version of the Free Society, protecting the basic rights of all men under law.

The task immediately ahead of us is so tremendous that any suitable plan of action cannot but seem visionary and impractical. It is, of course, essentially an educational task, the making of an international state of mind. Unfortun-

ately it is easier to mobilize men into armies than to educate them. And yet, no world government can succeed unless it has the consent of the governed. The people of the world cannot give that consent until they have mutual understanding and knowledge in common to see their security and their freedom as indivisible. We of the United Nations are, as you know, attempting to effect this world transformation by setting up a specialized agency, UNESCO, to promote world understanding, through a vast program of cultural interchange between the nations. After a year of preliminary planning and organizing, this United Nations Educational, Scientific and Cultural Organization is to have its official birth in Paris in just two and a half weeks, on November 19th. UNESCO may prove to be in a quite literal sense "the last best hope of earth"—this great effort to bring the people of the world together in mutual understanding.

We at Sweet Briar College will initiate our program to cultivate world awareness by celebrating in pomp and prayer UNESCO Day on November 19th. We, like other colleges, shall be re-studying, re-evaluating, and supplementing our course offerings in the light of this world emphasis. This year, courses in the Russian language are being offered by 110 colleges and universities in this country as compared with 19 offerings at the time of Pearl Harbor. Our colleges should probably expect a similar increase in demand for Oriental languages and literature in the next few years. Of even more immediate importance, I believe, to the hope of world peace is a vast interchange of students and teachers between the nations of the world—so large a program that even the smallest of our colleges might have a noticeable percentage of foreign students and professors on campus, replacing those of our own number who will have gone abroad to study and teach.

My own experience taught me a lot. For some years before the second World War began, I was a student in Europe, spending the greater part of my time in England and France. I was on my own—in search of understanding. I was no part of a program for an international exchange of students; and there were very few of us. Yet those years spent among other people, with other interests and other viewpoints than those to which I was accustomed, gave me a deeper insight and a further reach of understanding than I personally could have gotten in other ways. Studying philosophy with me in England were Hindus and Sikhs from India, who gave me and my English friends a quite

new view of the "Indian Problem,"—which began to look more like the "English Empire Problem." There were the young Germans and Italians who argued the values of Fascism with greater detachment than we argued for Democracy, and saw with perhaps more clarity than we the Nazi tendencies in some of our own American social attitudes toward minority groups. There was the Negro graduate student from Africa whose fine mind and crisp Oxford accent probably gave him a feeling of real superiority when he listened in class to my philosophic platitudes and slovenly southern drawl. As all of us studied and thought together of the varied and far-flung nations from which we came, I think no one of us failed to find common ground and a community of interests which would have rendered forever impossible our voluntarily resorting to force against each other.

Fifty thousand foreign students are now waiting to come to America to study. It is, I think, a tragic set-back to our hope for world peace that we have not the educational facilities to receive all and more this year. But there may yet be time! The future calls for high adventure. As the philosopher, A. N. Whitehead, has warned us, in his *Adventures of Ideas*, "the great achievements of the past were the great adventures of the past. Without adventure—beyond the safeties of the past,—civilization is in full decay." And we should probably add, in this year II of the Atomic Age, that only high adventure can save the race of man. The unadventurous among us have gone pessimistic: they insist "you can't change human nature; mankind is doomed." But "changing human nature" is just what liberal education is all about. It is a tremendous task, of course, to free the minds of men from their bondage to the past. But this college and all that we teach here is a monument to the fact that it can be done. Socrates was condemned to die for daring to teach the young men of Athens to question the old gods and their established values. Giordono Bruno was burned at the stake for defying the Church's doctrine that the earth is the stationary center of our universe. The list is long: Vesalius adventuring in the study of human anatomy, Michael Servitus in the fields of geography and theology. Nor can we forget that as recently as the sixteenth century in a small section of western Europe, during some 75 years, a quarter of a million persons, mostly women, were burned as witches. Churchmen, both Protestant and Catholic, thought that that was the way to put to an end bad weather, poor crops, and the visitation of disease. The adventurous thinkers of the world had not then discovered the scientific facts which we now

teach in our courses in bacteriology, meteorology, psychology and chemistry. And the end is not yet! Much unfinished business remains for the adventurers of the mind. How shall we be saved from our narrow nationalisms, our religious bigotry, our blind intolerance, our disproved theories of racial superiority?

Quite recently you and I and others put a man to death for propagating this theory of race superiority. His name was Alfred Rosenberg, the official Philosopher of the Nazi Party. We hanged him in a gymnasium in Nuremburg just sixteen days ago. Rosenberg's fundamental crime against society was propagating this myth of race superiority. It was he, you remember, who insisted that the Nordic race was the superior race of man, that all other races were inferior and should, therefore, be subjugated or eradicated by the Nordic race, that only in that direction lay world peace and security. Of course our American culture is committed to two quite different theses, the Christian doctrine of the brotherhood of man and the words of our Declaration of Independence that "all men are created equal." And yet, the thinking of Alfred Rosenberg is not without followers in this land of ours. True, they raised no voice to stay the execution of Nuremburg. Perhaps some even failed to note the likeness, insensitive as they are to the paradox of democracy in America. It was Rosenberg, you recall, who climbed the thirteen steps to the gallows and died—in silence, not availing himself of the privileged last word. Did he, in his silence, have perhaps the ironical thought that even we, his prosecutors, would in our ignorance and selfishness perpetuate the racial myth?

The problem is yours and mine: Can education succeed in making us citizens of one world and members of one humanity? Can the X-rays of education penetrate the iron curtain around each of our minds?—the iron curtain of selfishness, ignorance and prejudice? This is not a time for comedy. It is truly a time for greatness. Without greatness the time may well be very short indeed. 

B E N E D I C T I O N

VINCENT FRANKS

May the Lord make His face to shine upon you and be gracious unto you; in your going out and coming in; in your labor and in your leisure; in your lying down and rising up; in your laughter and in your problems; and may His favor rest upon you now and forever more.  

INAUGURAL LUNCHEON

Dean Mary Ely Lyman presided at the brief program which was a part of the inaugural luncheon in the Refectory. In presenting the speakers, Dean Lyman said,

" . . . The impressive services this morning have made the significance of the day clear to us all and there is no need for me to underline it here. But we are very glad that you are here with us in this more personal and intimate way. And it is my happy privilege to bid you welcome to this part of our celebration.

"To make articulate our happiness at this time, we have asked two who share it closely to speak to us. One of the unique and happy features of Sweet Briar life is its closely knit community. Sweet Briar builds close personal relationships and these relationships are sustained between the college and its alumnae body . . . We are glad that the new president of the Alumnae Association can be with us today to bring us the greetings of the alumnae . . . It is with very great pleasure that I introduce Elizabeth Pinkerton Scott, Sweet Briar 1936, the president of the Sweet Briar Alumnae Association."

GREETINGS FROM THE ALUMNAE

MRS. FREDERIC W. SCOTT

Sweet Briar has had, in its forty years of existence, three extraordinary presidents, each one of whom has made her special contribution to the growth and development of the college. Although their services were of course consecutive in time, it is as though they worked in unison, each one picking up the work of the others, adding her own, and never losing ground. They were not bound by rigidity, but they remained inflexible in their common purpose to build and maintain a liberal arts college of the highest excellence. This has been done through sometimes stormy times, in a period when the horizons of women's opportunities and responsibilities have widened far beyond the conception of the average observer of 1906.

It is probable that in every age people feel that the crisis they face is the most difficult and dangerous of all time. We in 1946 have the special impetus to feel this urgency which was given us by the scientists and technicians who worked during the war under the Manhattan Engineer District. We are beset with problems everywhere, and over all hangs the threatening shadow of the BOMB. We are also beset by the constantly recurring hope that out of all this confusion and misery we may be able to build a world in which peoples over the earth will live together in peace, conscious of their unity and fulfilling their responsibilities each to the other.

It is a complex and confusing time in which to live, and all of us must muster our best efforts toward building the better world of which we dream. While statesmen and their fellows meet and work together, each one of us knows that in the end the results will be determined by the individuals of our world, by their ability and determination to make and keep a peace that will survive.

To realize our dream, individuals everywhere must be able to think in the largest terms, and willing to do their part in the smallest detail. People must be fired by the great concept, but must be willing and able to maintain their loyalty to it through the dreariest self-denial or service. It is not a matter only of needing great leaders. All the followers too must understand and be steadfast to the common cause.

This will mean much self-discipline, understanding, tolerance and love on the part of all those individuals. To train such persons offers the greatest challenge to institutions of learning that could be devised. Here is the opportunity and necessity for teaching and learning and developing the wisdom and understanding which will enable us to use the tools of our civilization in the best possible way.

And here we are at Sweet Briar today, having inaugurated as its fourth president, Dr. Martha Lucas. She comes to a tremendous opportunity of which she is fully aware, and she is properly equipped to undertake it. She is quite strong and talented enough to accomplish wonders all alone, but she is not alone. She has to support her not only the friends and helpers who are here today, and who will work with her through the years, but also the alumnae of this

college for whom I speak. Those of us who have lived and studied at Sweet Briar look with love and pride upon our college. We value it for its large part in the development of our own lives, and we look to it to be a source of strength and wisdom for generations of students to come. And we extend to Dr. Lucas our warmest welcome, our strong support, and our confident hope of her high achievement.

Dean Lyman then continued, introducing the second speaker as follows:

"Our next speaker is one who has had a particularly close relationship to Sweet Briar. In the first place he has three daughters who carry the Sweet Briar degree . . . He lived on this campus for five years, serving as Executive Secretary to the Board of Overseers and now comes as a member of that board. Sweet Briar was part of his educational parish when he was called from here to be the Superintendent of Public Instruction for the state of Virginia. Now he has entered upon his new work as president of the Farmville State Teachers College and Sweet Briar shares deeply his concern for training teachers at this needy time. We are glad that he is serving the state in just this capacity. Dr. Dabney S. Lancaster will bring us greetings from the state of Virginia."

President Lancaster ended his informal talk with the following message:

My assignment today is the pleasant one of bringing greetings to Sweet Briar's new president from all Virginians. There are many subjects on which I would not dare speak on behalf of all Virginians, but on the subject of Miss Lucas I am sure that there is unanimity of opinion among all those whose privilege it has been to know her, and therefore I can speak with assurance for those who have not been so privileged, for they too will join in the general chorus of praise when the opportunity arrives.

President Lucas' career has marked her as a student of distinction, as an individual who thinks for herself and thinks soundly, as a person whose charm and interest in others captivate all with whom she comes in contact.

Miss Lucas believes in liberal arts training as the foundation of good citizenship. She believes in translating theory into practice, and she will continue

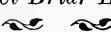
to develop at Sweet Briar young women who will think clearly and who will act independently and fearlessly for the common good. She has demonstrated great interest in public education and public welfare and she knows that our democracy can live only if founded upon an educated citizenship.

Virginia needs Sweet Briar—an institution that is in a position to select its students on the basis of ability and character—Sweet Briar needs Virginia—a state whose history and tradition and present-day activities can provide a great laboratory which, if properly utilized, can vitalize a liberal arts program.

From this Virginia then I bring greetings to Sweet Briar's fourth president and best wishes for her success in the great work that she has undertaken.

The luncheon program was brought to a close with greetings from the faculty of the college, expressed by Dean Lyman.

"I should not be true to myself nor to my colleagues on the faculty if I did not bear our testimony at this time to the leadership of our new president which we have already experienced here. You have been speaking on a basis of faith. We can testify already from experience. We know that Miss Lucas has come to us with great gifts of leadership. We have already felt the impact of it. We know that she comes with vision, with courage, with great skill in personal relationships and we, too, wish to express our welcome to her."

Following the luncheon, President Lucas received the guests informally in Sweet Briar House, and thus the events of the day were brought to a close. 



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